

AN
E S S A Y
ON THE
NUMBER SEVEN.

Wherein the
Duration of the Church of *ROME*,
AND OF THE
MAHOMETAN IMPOSTURE;

The TIME also of the
CONVERSION of the *J E W S*;

And the
Y E A R of the W O R L D,

FOR THE
Beginning of the MILLENNIUM;

And for the
First RESURRECTION of the MARTYRS,

Are attempted to be Shewn.

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By a MEMBER of the Church of CHRIST.

L O N D O N:

Printed for J. RIVINGTON and J. FLETCHER, at the Oxford Theatre in

LONDON:
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 By a Member of the Church of CHRIST.
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 FOR THE
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 And the
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 AND OF THE
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 Whence the
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Lastly, That God brings about the great Events predicted under the Gospel, by a secret Power, which were effected under the *Law*, by a more open and visible Display of his *mighty Hand*; so that the chief Difference does not consist in Events unlike, but in the Manner of bringing them to pass.

These Observations are confessed by most Christian Writers.

Upon this Ground then, we must have Recourse to the *Prophecies* for those illustrious Events and Revolutions, and for those signal Judgements, or Blessings, which are expected under the Gospel, as the THEOCRACY of the MESSIAH over many, even all Nations.----These Prophecies are transplanted into the Revelation of St. *John*.

In this View the *Law* looks toward the *Gospel* for those Parts of it, yet to be accomplished, and the Gospel looks back to such Things figured or shadowed out under the *Law*, which have not received their great End and Import. This Truth will be more evident in discussing the Subject before us, wherein I shall endeavour to open the great *interior* Sense and Meaning contained under the Number *Seven*, which is the most peculiar one used by the *Spirit of God* in both Dispensations.

Secondly, Will be pointed out some remarkable Agreements between the Prophecies of *Daniel* and of *John*.

Thirdly, It will be inquired whether CHRIST has not given forth such Marks and Characters, by which his Church may understand the Signs of the Times for great Events, as it is clear the Law and its Prophets held out to view to discern the Coming of the MESSIAH.

In the last Place, Several Reasons shall be assigned for entering upon this Kind of Interpretation, and the most specious Objections, which will probably be formed against the Designs of this Essay, shall be considered and replied to.

First, of the Number *Seven*, used in both Dispensations, as a Mark set apart by divine Wisdom for the Figure of the greatest Events.

The sacred Writings cast before our View these leading Truths: first, the original State of Dignity and Happiness *Adam*, as the Fountain Spirit

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Spirit of this Creation, was placed in; his Fall and Degradation; the Promise of his Restoration with the Means leading to it; and lastly, what he is to be, when fully restored. These are the capital Points ever kept in Sight; these constitute not only the Weight and Greatness of every Part of the Revelation from *Adam*, to the Patriarchs and to *Moses*, but lead us into the Design and End of the *Types* or Shadows of the *Mosaic* Dispensation---The Gospel carries on the same interesting Topics with this Difference, that the Figures of good Things are openly declared, in regard to their Nature and Importance, and are no longer under the *Veil* of *Moses*. But Man is still only on his Way, as the *lost Son* to his Father's House, and to the Recovery of his great Inheritance; yet cannot find it until He reach the Kingdom of *Paradise* by the Circumcision and Death of this Body of our *Humiliation*, which original Sin brought forth, and is the Curse marked out to be abolished by *Christ*. This View of Man's Condition leads into a more easy, noble, and scriptural Way of unfolding the *bidden* Sense of the Types instituted under the Law. Many of these remain yet unfulfilled, and the most illustrious and eminent are taken into the sublime Prophecy of St. *John*, as an Earnest and Pledge of their sure Completion in their *Time* and *Season*. Phil. iii. 21.

In this Light the Explanation of the Number Seven will be attempted.

Now it is impossible for us to assign any particular Reason *a priori* (which has been vainly affected by one or more,) why divine Wisdom should have selected this Number, rather than any other; but, as such a Choice has been made, and is continued to the End of the sacred Writings, it is our Duty to follow the Light set before us: no other Reason can be yet given for this, than the Will of God revealed *a posteriori*, but without Doubt the Will of God is founded on some sufficient Reason, though it be not made known to us, who are in the first and infant State of Existence, and what is of more Weight, in a degraded State.

In the Words of our Subject we find that Almighty God chose to arrange and dispose the great *Fabrick* of our World, from its *Chaps* in six Days, and finished his Work on a seventh, which was

set apart or *sanctified*; yet could he have spoke the *Chaos* at once into Order and Beauty, as he spoke Light, the noblest Ornament and Glory of this World, into Being, at a Word.

By this Account we are taught that the first State of all Things was *very good*, in a most happy and harmonious Condition, when God pronounced them emphatically *very good*: so that the seventh Day does not at that Period signify one Day in seven, as God was afterwards pleased to appoint it for a Memorial, when Sin and Death, its Curse or Wages, had entered into the World; for at that Time the very blessed and glorious Constitution of all Things, in which divine Goodness had finished and left them, was lost and forfeited.

Gen. i. 31.

Before the *Curse* the seventh Day imported the general and continual Happiness of the Creation, which is made more evident and certain from the constant Sense, that the *seventh Day, Month, and Year* afterwards introduced by the Fall of *Adam* carry, in order to represent the original State of Felicity, when God blessed the seventh Day, as the full Completion of his Work in this particular System.---It has been indeed a Tradition very ancient among the *Jews*, that the six Days typify so many Days in the great *mystic* Sense, in which each Day stands for a thousand Years, and the seventh remains a Figure of a State of Rest, or a Sabbath to return at that Period.

This Tradition is in all Probability much earlier than Rabbi *Elias*, to whom the *Jews*, out of an extreme Veneration for their blind Guides, would ascribe it. And these modern Scribes (I mean such as are of later Date, or since the Coming of Christ) when they recover a Doctrine taught of old in the Schools of the ancient Prophets, who were spiritual Interpreters of their Law, claim it as their own, with the same Pride, as the *Greeks* concealed the Source of their Knowledge to be thought Originals.

However it came to be revived, this Opinion is supported by very good presumptive Marks and Characters in Scripture: for as therein *Adam* is shewn, in this first seventh Day, or Sabbath of God, in a State of great Glory and Happiness, as his Son, and the Father of an Offspring to be born, or derived from him in the

the same *Glory*; so when the great Overthrow and Forfeiture happened, and *Death* as the *Curse*, entered by *the Sin* of Man, the same Number is carried on; not only as a Memorial of the glorious State he had lost, but as a kind Pledge and Earnest, that the great Forfeiture should be, by the Grace and Instrumentality of a *Redeemer* restored again on a *seventh Day*. Hence it was, that this Day, under those Types *peculiar* to the Promise of the Restoration (for the Types have different Parts assigned) represents a State of universal Rest and Peace, Love and Felicity in Man, and in all the Creation about him. On this Account, the *Hebrew* Word expresses *Seven* and *Fulness*: Thus, the seventh Day still represented, with as much Propriety as a Figure could do, that first very happy *Constitution* of all Nature, when God pronounced his Blessing on the first seventh Day of *this System*.

It seems, therefore, set up to preserve the Memory of this blessed State, and to stand as the Claim and Witness of God, that he had left a Blessing on his Works; and that Death and all the Miseries included in that Expression, were not his original Work, but the Effect and Wages of the great Sin of *Adam*. Yet, as a Record of Blessings lost, would be of little Comfort indeed to Mankind, who were concerned in it, it stood also as a Promise in Figure, that all the Forfeitures should be removed by the *Seed* of the *Woman*, who was to destroy the Works of the Devil; all the Evils brought forth by Sin in him, and in *Adam*, through his Temptation.

This Day was afterwards considered as very sacred among all heathen Nations, which descended from *Noah* and his Children, and which were at first, of one *Lip* or Tongue, that is, of one Faith and Religion. These, by Length of Time and the Growth of Idolatry, forgot the original Sense of it, both as a *Memorial* of the first happy State of the Creation, and as a *Promise* of a Restitution of all Things; and they began to make a *Mystery* of the Number itself. Hence the common Notion, that it contained some secret Charm and Virtue, introduced that Kind of mysterious Numbers and Calculations, in which the Eastern Nations, placed near the Fountain of ancient Truths from *Noah*, were so famous;
and

and in particular, the *Chaldeans* and *Ægyptians*, and from them, the Schools of *Pythagoras* and *Plato*. I do not deny that Seven has no Foundation or Ground, in the Nature of Things, since I believe this System to be created in seven Principles answering to the Days of the Creation. Three of these appear: The heavenly and spiritual Powers of Fire, Light, and Spirit; and the other seem to be earthy, a general Name, for all inert and passive Matter, as *υλη Sylva*, or *Materia*, was the philosophic Word in the same general Sense among the *Greeks*. The first three operate upon the other, as their Ground and Matter, under which Veil *Jehovah* conceals himself in all Worlds; the *Father* in the created Fire, the *Word* in the created Light, and the *Holy Spirit* in the created Wind. These are called the *Faces* of *Jehovah*, or the distinctive outward Manifestations of the *three-fold* Essence, Life and Operation of the *Triune* Godhead, which, in its pure Spirituality, could not be brought into any Exhibition or Visibleness, without these created Mediums and Veils.

Divine Wisdom, to preserve the true Meaning of this Number pure, from the future Corruptions of false Religion, instituted a seventh *Day*, *Month*, and *Year*, and seven *Weeks*, and seven Times seven *Years*, as the shutting up and finishing of its great and interior Signification. Therefore these Seasons, as they stood Memorials of original Blessings lost, and promised to return, could not but be, as they were, Times of Rest and Joy, in the Figures or Shadows of *Moses*.

This double Truth was preserved when *Adam* and *Eve* were driven out of *Paradise*, by the Appointment of a seventh Day; which was to stand as a Witness in that temporal Covenant, confined to the Jews only, who were but one People from the common Blood of *Adam*; looking backward on Immortality lost, and forward to the Restoration of it, to all Mankind, who were not included in the temporal Covenant designed for a Figure only of the true and general One, with all Nations descended from *Adam*, under Death. By this Institution the God of the *Hebrews* was declared the One Creator and Governour of the World, which plainly

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plainly forbid every Kind of Idolatry and mixed Worship of other subordinate Beings with him.

Secondly, It declared that God had left all Things very good at first, till *Adam*, the common Head of all Nations made of one Blood, had brought forth *Death* by his Sin and the Curse or natural Evil, on the outward World, his Kingdom.

Thirdly, As it bore the Memorial of the first Ruin of the human Race; so, it contained the Promise of him who stands close to the Record of the Fall and Death in the Account of *Moses*; and who was to restore all the great Forfeitures brought upon all Nations. This Promise was renewed to *Abraham* in his prophetic Name, as the Father of many Nations; and not to *Abram* in his private Character, as Father of the *Jewish* People only: To whom the temporal Covenant containing, under the Veil of Figures, the glorious Covenant for all the Tribes and Families of the Earth, was confined and granted for the Sake of the greater. When, therefore, God, after working the signal Deliverance and Redemption of the *Israelites* from *Ægypt*, appointed the seventh Day to be observed by them, it supported the same Truth, in general as before: But the Motive by which this People only could be called upon to keep it, was new and peculiar to them; as God was only their Redeemer from the State of great Misery in *Ægypt*. The Propriety of the divine Command to this People, seems to depend on this Distinction: *Remember that thou wast a Servant in Deut. v. 15. the Land of Ægypt, and that the Lord thy God brought thee out thence, through a mighty Hand, and with a stretched out Arm; therefore the Lord thy God commanded thee to keep the Sabbath Day.*

This Injunction cannot imply, as some mistake the Point, that the *Israelites* did not know or observe a seventh Day, as all other Nations did at that Time; but it binds them by a new and particular Motive, which could not belong even to their common Father, *Abraham*; because He was not redeemed from *Ægypt*, nor could He see the Promise of their Deliverance fulfilled; nor could it belong to any other People, who yet observed a seventh Day, as Part of the original Revelation, descending from *Adam*, to all the Nations.

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Nations of his Blood, even before *Abraham* or *Moses* were born. On the same Account God declares himself at the Head of the ten Commandments, to be the Lord *their* God, who had brought *them* out of *Ægypt*, from the House of Bondage.

In this Light also, the Sabbath is called a *Sign* between God and them; a Sign of their owning him to be the Creator of Heaven and Earth, the one true God of all Nations; and also a Sign of his being their Redeemer and Deliverer out of *Ægypt*, in a particular and appropriated Sense. But that the seventh Day might not lose its first universal Meaning of the happy State of Things in the first Sabbath of God, divine Wisdom appointed some Commands, which tended to preserve the Memory of that original *Constitution*, and of their peculiar Redemption out of *Ægypt*, and also the Promise of a great *Sabbath* yet to come.

To keep in View the *first Sabbath* of God, the fourth Commandment seems to be more immediately designed, in which a total Rest from all *servile* Labour was enjoined to Man and Beast. On the other hand, as they were also to regard the seventh Day in a limited View, as a Memorial of their Redemption (which is thought to have been wrought on a seventh Day) some external Rites seem prescribed, proper to fix, not only the Remembrance, but the Manner of this great Event. For as they did not strike or lift up their Hand in this wonderful Work; as it was effected by the Power of God without any Concurrence on their Part (which was demanded afterwards in *Joshua's* Conquests) called his *Arm stretched* out, and *his Hand lifted up*; because the Miracles performed for this End, were the most plain and visible Display of divine Power. Hence their Redemption represented also the Sabbath of Creation; both of which God effected by his sole Almighty Power, and his free and undeserved Goodness. On this Account the Sabbath appointed for their Observance, as the *public* and *national Record* of their Redemption, carried an Agreement with the Sabbath of God, as near as a Figure can well represent.

This Institution also looked backward upon the blessed State of Things, lost to all Nations, sprung from *Adam* under Death: It

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looks now forward, upon a similar Redemption expected under the Gospel. This Redemption, in the first Sense, is the leading the large *Congregation* of the *Gentile* World out of heathen Darkness, as his People, into the Land of *Canaan*, in the *millennial* Kingdom and Reign of Christ, over the seventy Nations of the World dispersed at BABEL, which blessed Period is coming on.

That this Day might be more distinguished, as a Figure of some great Event, a Sacrifice of two *Lambs* was commanded, instead of one. This Circumstance, in spiritual Prophecy, or Interpretation, plainly shews the greater Conquest and Efficacy of the Blood of the *true Lamb*, on the Sabbath of his *universal* Kingdom, which will be brought to pass within the Period of the two succeeding Centuries. Numb. xxviii. 9, 10.

Many more Distinctions are put upon the seventh Day: The typical Cleansings of the Law, in many Cases, were commanded to be upon this Day; *Joshua* was enjoined to compass the City of *Jericho* seven Days, and on this Day seven Times, when it fell at the Blowing of Rams Horns by seven Priests, without the Stroke or Hand of Man. It would be tedious to enumerate all the Rites and Passages of Scripture to this Purpose: These may be seen in *Calmet*, and in that excellent general Preface of *Beaufobre* and *Lenfant*, before their Edition of the New Testament.

Thus we have viewed the seventh Day, under the *Law of Moses*, with the *Seal* (as it were) of God upon it, in that first Division and Computation of Time by Days.

Further, to preserve it ever in View, God ordained a *Feast* of *Weeks*, which is the second Division of Time. This Festival was one of the general and solemn Meetings of all the Males of *Israel*, at the *Temple* in *Jerusalem*. Exod. xxxiv. 22. Deut. xvi. 16.

The seventh *Month*, another Division of Time, was appointed for the *Memorial* of blowing *Trumpets*; and on the tenth Day was the great *Atonement* or *covering* of Sins, by sprinkling the *Blood* seven *Times* in the HOLY of HOLIES. Levit. xxiii. 24. Numb. xxix. 1. Levit. xvi. 14.

Divine Wisdom proceeded to set its Mark on another Division of Time, the *seventh Year*; and appointed temporal Privileges and Blessings, which looked back on the first Sabbath of God, and

Deut. xv. 12. looked forward for the great *Substance* of those typical Blessings in the Order of a fore-determined Restoration. In this Year the Land was to rest from all sowing or Cultivation, for God was pleased to pour out his *Benediction* on it without their Labour, which was Part of *Adam's* Sentence after the Fall.

Deut. xv. 2. Secondly, All Debts were to be remitted, which gave it the signal Title of the *Release* of God.

Levit. xxv. 6, 7. Thirdly, All the Fruits of that Year, from the divine Blessing, were laid open to Man and Beast, for common Possession and Enjoyment.

Deut. xv. 12. Fourthly, Whoever had served six Years, was dismissed from any Obligation to further Servitude on a seventh Year. It may be proper to observe, that this last Circumstance did not relate, as the celebrated *Mede* supposes, to the seventh Year; but it marked out this Time for a more important Release, as Servitude in that typical Dispensation, could not extend beyond the precise Period of six Years: For no longer *Hebrew* Servants only were to continue in civil Bondage, let the sabbatic Year arrive sooner or later after their Entrance into this State. These Laws respecting the seventh Year of the divine Blessing, turn our Eyes back upon the first State of Things, when God blessed all that he had made, and they carry our View forward to the great Restitution by the *Messiah* or second *Adam* from Heaven.

1 Cor. xv. 45.

The last Note of Distinction, which God was pleased to fix upon the seventh Number, was the *great Year* of *Jubilee*, when *seven Times seven Years* had revolved. This Conclusion of the *Mosaic* Types was rendered more illustrious than the seventh Year, by two Prerogatives: The first was a total Abolition of all Servitude, to every foreign Servant, as well as to *Israelites*: The Second consisted in the Return of mortgaged Inheritances to every Family. These Benefits could not be conferred but upon the tenth Day of the seventh Month, which was the *greatest Day* of *Expiation*, or *Covering* for the Sins of all the *Congregation* of *Israel*.

Levit. xxv. 13.

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These Institutions appear designed by infinite Wisdom, to represent heavenly and eternal Blessings, so far as Figures in temporal and

and earthly Things can be made to represent. They seem all to look back upon *Adam*, a SON of God in his *Father's Kingdom*, before his Sin brought forth Death, under which two dreadful Servitudes, the loss of Paradise cast him; and they seem to reach forwards to the Restoration of these great Forfeitures, by the MESSIAH. A much more extensive and glorious Sense also is contained under them, than has been yet brought to Light; though the Gospel cannot be explained in many momentous Truths, without a better Knowledge of the typical *Oeconomy*, than most Writers seem to possess, or think necessary under the Light of the *evangelical* Dispensation.

Luke iii. 3.

From the whole here adduced, it may be justly concluded, that a Number so eminent in Scripture, set apart and distinguished by so many Privileges and Blessings of the typical Law, must bear a Meaning of a glorious *Rest* to return on a seventh Period of Time, under the Gospel, which is the Substance of those Shadows and Figures. For the Notion or Idea of a Sabbath, considered as a perfect or full Rest from all Evil, seems to be derived from the Word *seven*, respecting the End of the Creation in the Account of *Moses* on a seventh Day; which was the *Fullness* of the Works of God in this System.

It must then take its leading or radical Sense (notwithstanding the Confusion of the *Hebrew* Language by the Introduction of Points) from the Fullness of those Blessings at this Time; so these Blessings may be expected to return under the Covenant of Grace, or Restoration in a seventh Period. The Ground of this Expectation I shall endeavour to establish upon Scripture Evidence, from the remarkable Agreement between the three last Prophecies of *Daniel*, compared with those of St. *John* in the *Revelation*.

Before we enter upon this Inquiry, it will be necessary to lay down a few general Principles concerning the Nature of Prophecies.

The first is, That Prophecy is one peculiar and inimitable Evidence for a divine Revelation, which is as much carried on, since the *Manifestation* of the MESSIAH in an human Nature, as it was under the Law, before his *Incarnation*.

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Secondly, These Prophecies are contained both in the Books of the Prophets of the Law, and in the Writings of the New Testament: The most important, which are yet future, are especially collected into the Revelation, that they may stand, as it were, fuller to View.

Thirdly, That all Prophecies have been observed to grow clearer, as the Time of their Accomplishment approached, and to be better understood.

Fourthly, That Prophecies of less Importance are frequently connected with those of the highest Nature; and when these inferior ones are fulfilled, they are made the *Pledges* of those greater ones coming behind them.

Fifthly, That the last Events predicted are always the greatest, as if the past were designed as Fore-runners and Messengers, to awaken the Expectation of the World.

Sixthly, That a prophetic Number has been used under both Dispensations as a Period of *Time* to look at, and to count from.

Lastly, that the Signs of the Times, attending any illustrious Interposition past, are made the Signs, fore-running the Advent of those which are most awful and interesting. All these Principles were seen to accompany the Series of Prophecy, which preceded the Birth of Christ: They seem to run through that Chain of Prophecy, which has been fulfilling under the Gospel. By this Method, we are taught the *uniform* Procedure of divine Providence; uniform for our Sake, that this Uniformity might become a sure Ground for his Church to expect the same Events by the same Marks.

Now let it be supposed, that the *Jewish Tradition* (whether from their late *Elias*, or long before) be but only probable, that six Days are Figures of six *great Days* of *God*, reckoning a Thousand Years to each Day; and that the Seventh is a Figure of a great Sabbath. These Days were again divided into three equal Periods of two Thousand Years before the *Law*, the same Number under it, and also the same to be under the MESSIAH.

This Tradition is not the Creature of Imagination, nor to be rejected, because the greater Part of their Traditions are absurd,

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by being mixed with strange Fictions, and a new Cabbala of latter Scribes and Pharisees; by which Means they have fallen into Darknes, and have confounded their ancient and sacred Doctrines of the *Schools* of the *Prophets*, or spiritual Interpreters of their ritual Law, with the stupid Interpretations of these new Seers, Prophets, and Teachers, who took away the Key of ancient Knowledge. Luke xi. 52.

This Opinion wants not Countenance from St. Peter, who wrote to the converted Part of the *Jews*, then holding both these traditional Doctrines, respecting the seven Days of the Creation: *Be not ignorant of this one Thing, that, ONE DAY, is with the LORD, as a thousand Years, and a thousand Years, as ONE DAY.* 2 Pet. iii. 8. Grotius observes upon this Passage, that it is common with the *Hebrews* to say, that a Day with God is a thousand Years. This Way of speaking seems to be the mystic, hidden, or spiritual Sense of their ancient Church, before the modern and stupid Cabbala of *Pharisees* took place. For though this Expression may be understood of a Thousand Years, being in Regard to the Eternity of God, as a single Day to us, whose Life is so short; yet nothing will forbid the other Sense: But if so understood, it has a peculiar Force in this Place, as the Apostle seems to intend by doubling it. "One Day is with the Lord as a thousand Years, and a thousand Years as one Day." There appears a great Propriety in this Passage to the *Jews* there addressed, who acknowledged this ancient Way of interpreting a Day, when it was applied to God; and it points out the Design of this Passage, which is, *not to count God slack, in fulfilling his Promise*, though He delayed it for a long Time. From these Considerations there arises a strong Presumption, that God has designed to have the seven Days so understood; and this Presumption will receive new Degrees of Credibility from the Agreement of the Prophecies, which we are going to examine.

The Number 666 is the Mark set up in the Prophecies of the Gospel, from which the Christian Church ought to compute the 1260 Days, for the two *Prophets* and *Witnesses* in Sackcloth, and the 42 Months of the *Gentiles*, treading under Foot the Holy City, Rev. xiii. 18. xi. 3. xi. 22.

Rev. xiii. 5. City, and the same Period given for the Beast to continue, and
 — xii. 14. for the *Woman* to be nourished, for a Time, Times, and half a
 Time, from the Face of the SERPENT. These different Ex-
 pressions are allowed to make up and signify the same Number of
 Ezek. iv. 6. 1260 Years, or prophetic Days.

Dan. xii. 7. By this Standard, it appears, that the three Prophecies of *Da-*
 — 11. *niel* in the last Chapter are to be measured. The first is the Time,
 — 12. Times, and half a Time; the second contains one Thousand two
 — 12. Hundred and ninety Days: and the third extends to one Thousand
 three Hundred and five and thirty Days. Most Interpreters of
 the Number six Hundred threescore and six in St. *John*, have en-
 deavoured to find out a Name whose Letters should make up this
 Sum in numeral Computation; but from the Words of the Pro-
 phesy, there is no Occasion for such an Attempt. The Words are
 Rev. xiii. 18. these: "Let him who hath Understanding count the Number of the
 Beast: for it is the Number of a Man, and his Number is six Hun-
 dred threescore and six."

As this is called the Number of a Man, and not the Number
 of a Name, in the same Sense, as the Measure of a Man, and
 Pen of a Man, in other Places of Scripture, meaning such as are
 in common Use; we have good Ground to suppose, as *Lowman* and
 others observe, that it does not signify a Name, but a Period of
 Time. I shall endeavour to shew, that it is the Year of the Chri-
 stian Church 666, from which we are to count the Numbers of
Daniel and St. *John*; and that, at their Expiration, all Opposition
 to the Gospel from the Antichrist of worldly Power, and of false
 Interpretation shall fall to the Ground. This last is an *Antichrist*
 with its *Babel*, Lip or Tongue of Confusion, in every Church
 upon Earth, in a greater or less Degree.

In the Year of Christ 606, the Bishop of *Rome* was declared by
 the Emperor *Phocas* universal Bishop, Father or Head of the
 Christian Church. From this Time may be dated the open and
 undisguised Introduction of those innumerable Incroachments on
 civil Liberty through Thirst of Wealth and Dominion, and of
 those most wicked Corruptions of Doctrine, which were stealing
 in, one after the other through so many succeeding Centuries.

In the Year 622, and by *Strauchius* 602, *Mahomet* arose and began to spread his Imposture upon the Ruins of the Christian Church, where the Gospel, as to any spiritual Interpretation, seems to have perished long, long before. In this Century then occur two Events in a religious View, which can only be important in the Sight of God, and which, the Prophecies of the New Testament principally regard. These both fell out near each other, and gave Birth to two stranger Appearances than ever happened during the Covenant of *Abraham* to Christ. The first is a *Beast* within the Confines, or rather in the Heart of the whole Christian Church, consisting of many Nations and Languages, corrupting and destroying by Degrees every great and venerable Truth of the Gospel; while a *false Prophet* without the Church, in no Alliance or Union with it, yet building on Jesus Christ as his Precursor, established a most profane Mixture of all Religions in his own, and spread it far and wide over Nations, wherein the Gospel had been received before.

Now the Number 666 is in all Appearance the Period of Time, from which the Duration of both these dreadful and impious Usurpations, which rose up long before, is to be counted.

Three very great Events are to be fulfilled before the Prophecies of *Daniel* and St. *John* expire:

First, The Power of the *Antichrist* at *Rome*, and of the *Mahometan* Imposture, over the many Peoples and vast Kingdoms under their spiritual Tyranny and Bondage, must be rooted up.

Secondly, The Conversion of the *Jews*, and by their Means the great Flowing in of the *Gentile World* yet in *Darkness*, must come to pass.

Thirdly, Must arrive the first Resurrection for the Martyrs, and for those who had not worshipped the Beast, neither his Image: This will open the happy Reign of Christ over the 70 Nations of the World for a Thousand Years, before the Day of Judgment. These last and greatest Designs of Providence appear to have only the Compass of 242 Years more or less for their Completion. For if the Number of 1260 Years be counted from the Year of Christ 666, when the Beast within, and the false Prophet without, the Church,

Rev. xx. 4.

Church, were risen and gone forth with great Power and Dominion, it will expire about the Year 1926.

Now this Period of 1926 Years deserves particular Notice, as it so nearly fills the same Duration of the Covenant with *Abraham* the Father of the *Jews*; for the best Systems of Chronology fix the Call of this eminent Character to 1921 before Christ, or some few Years more. In the same Number of Years downward from Christ, who is the true *Abraham* or Father of many Nations, the Fall of all *Antichrists*, of *Rome* and of *Mahomet*, and *Gentilism* and of false *Prophets* or *Interpreters* of the Gospel, will arrive. Then the prophetic Name of *Abraham*, as he is the typical Father of many Nations, as well as the private Father of the *Jews*, according to the Flesh only, will take Place in a nobler Sense, than has yet been fulfilled in that small Portion of the *Jewish* and *Gentile* People, who have been converted to the *Messiah*, and enjoyed the Light and Knowledge of his great Salvation.

Now as this Period of the Covenant with *Abraham* in his double Name and Character, as Father of the *Jew* and *Gentile*, fills up so nearly the same Circle of 1926 or 1921 Years (which is a small Difference in so long a Tract of Time), and expires at the End of 1260 Years, appointed for the Overthrow of all Opposition to the Gospel; it seems to bear great Weight from the following Considerations.

First, The Conversion of the *Jews* is expected to be one of the last and most illustrious Events of the *Messiah's* Government. They are the Seed of *Abraham* according to the Flesh, and are to bring in the great Kingdoms of the *Gentile* World, who are the Seed of *Adam* according to the Flesh, as well as themselves. When they shall become the spiritual Seed of the true *Abraham*, JESUS CHRIST, the great and heavenly *Adam*, of a spiritual and immortal Body, they will have the Glory of converting the heathen World, as *Hebrews* were the first Servants and Messengers of *Christ* to that Part of the *Gentiles*, who have embraced the Gospel through the Labours and Blood of *Jewish* Apostles.

Secondly, This great Display of the Power of Christ seems designed for the latter Days of the Gospel.

Thirdly,

Thirdly, The Power of *Rome*, which has the Sons of *Abraham* in hard Bondage, as well as their Corruptions in idolatrous Worship, are great Obstacles to their Conversion, and *Mahomet* they hold in equal Contempt, as his Followers bruise them with a Rod of Iron, and bow down their Backs to *Ismael* the *Hagarene*.

See Lesley's
Case of the
Jews.

Lastly, There seems to be a Period of Years alluded to by our SAVIOUR: *Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled.* St. Paul, treating of the Restoration of the *Israelites*, says, "*Blindness is happened in part unto Israel until the Fulness of the Gentiles be come in.*"

Luke xxi. 24.

Rom. xi. 25.

The Fulness seems to mean the Time appointed for the first Part, or *first Fruits* of the *Gentiles* to be called unto CHRIST, while the great Body of the *Jews* remain blinded. It cannot signify the Fulness of the Number to be saved among the *Gentiles*; because this Apostle makes the converted *Jews*, the visible Means and Instruments under CHRIST of bringing in the great Increase and Flowing of the *Gentiles* unto the great *Shepherd* of Souls, just as the Predictions of the ancient Prophets represent this great Event.

Zech. ii. 12.

13.

The Image of flowing as a River, used by *Isaiab* in particular, *Isaiab. ii. 2.* seems to insinuate, not only the Fulness of Numbers, but the quick Diffusion of the Gospel over the four Corners of the Earth; when that Time shall arrive. This last Spreading may well be considered as a River full and flowing, compared to the small Part of the Heathen World converted in above the three first Centuries; when Christianity obtained the first *national* Establishment, and even then in a very precarious, flow, and obstructed Way, under *Constantine*.

— lxvi. 12.

In the same View the Apostle reasons at the 12th Verse; "*if the Fall of them be the Riches of the World, and the diminishing of them the Riches of the Gentiles how much more their Fulness?*" that is, their Fulness or the general Body of converted *Jews*, be the Fulness of the vast Heathen World, which are left for their Harvest in their larger Body, as the Apostle *Paul* and the small Remnant saved out of that People worked before, among the small Body of the *Gentiles*, who have embraced the Gospel.

Rom. xi. 12.

As then the *Times* of the *Gentiles*, or the first Period of the Gospel for that Portion of the Heathen World, which has been called into its Light, appear to be a limited Time, in which they are to enjoy the first Blessing, while the great Body of the *Jews* continue with the *Veil* upon their Hearts; what Space of Time can be pitched upon so likely, for their Conversion, as the End of the Time, Times, and half a Time? To which Expression of *Daniel*, our SAVIOUR seems to allude, which is the same Number as 1260 Days, for the two Witnesses, and the 42 Months for the Power of the Beast: They all make three Years and an Half of Days, a *Year* for a *Day*.

Luke xxi. 24.

Ezek. iv. 6.

Now as this Period of Time which includes the three prophetic Numbers, recorded in the Revelation of St. *John*, has been explained; we will proceed to those Numbers in the last Chapter of *Daniel*, who is called the *greatly beloved* Prophet, as *John* was the *beloved* Disciple of his Master. These are the only two Prophets distinguished by this Character, and both contain Promises of the greatest Love and Kindness to *Jew* and *Gentile*.

Dan. ix. 23.

Dan. xii. 7.

Daniel is informed that a Time, Times, and an Half (or Part) which all acknowledge to be the same, as the 42 Months and 1260 Days of St. *John*, are determined for the finishing of the scattering of the *holy People*. But it does not follow, that this Period of Time should be reckoned from the same Year 666 for the *Jews*, as for the Christian Church. The *Babylonian Talmud*, which was proclaimed with such Pomp and Festivity, and received as the full and glorious *Interpreter* of the Law of *Moses*, (in Comparison of which, He was as Water) this *Babylon*, full of spiritual Confusion, appears to be one Idol set up in the Temple of God, instead of *Moses* and the *Prophets*; by which Means they fell under a far worse and more lasting Captivity to the Doctrines of Men, than their bodily Servitude in *Babylon* of Old Time for 70 Years only.

It is of little Moment, what Revelation, whether that of *Moses* or of CHRIST be read, when the *false Prophet* or *Interpreter* prevails. At what Time the vast *Talmud* was signed and proclaimed, the Learned are not fully agreed. *Capellus*, *Buxtorf*, and *Pfeffer*,

Pfeffer, with many others, fix it to the Year of Christ 500 or 505, which *Æra* the celebrated *Morinus* combats. However on the exact Knowledge of the Year, the Calculation of the Time for the Dispersion of this People appears to depend: and if the first or second Period be true, which the *Jewish* Writers attest, and Christians from them have received for the *Birth Day* of this famous Offspring of all the latter *Rabbies*; the Call of that Nation must be near at Hand, within six or seven Years at most. It may not be amiss to observe the three extraordinary Events, which sprang up at no great Distance of Time from each other, and are to expire, probably, in the same Order. The *Talmud*, the universal Bishop, and *Mahomet* appeared all before the Year 666.

Daniel, in the second Number, receives for an Answer to his Question: *from the Time that the daily (sacrifice) shall be taken away, and the Abomination that maketh desolate be set up, there shall be a thousand two Hundred and ninety Days.* Dan. xii. 11. 1290 Days. This Passage is by many assigned to the Times of the Gospel, and to the great Corruption to be introduced by that eminent *Antichrist* of *Rome*, but it seems rather applicable to *Mahomet*, who took away the *daily Sacrifice* of the Gospel in the spiritual Sense, by bringing in a new Religion without any *Sacrifice* by *Blood* shed, or to be shed; without which *St. Paul* tells us there is no Remission of Sins: nor could there be any Remembrance of Christ, the *living High Priest* in Heaven, by the Sacrifice of himself, whose living and spiritual Water and Blood is daily pouring into his *Priests* and *Temples*, John iii. 5. 6. while they are pouring out the Blood of their Beast or the fallen Body: in which Blood, the Life of the *carnal Adam* springs up: John v. 6. with all its Lusts and Affections, which are to be crucified, sacrificed, and burned away by a new and living *Water* and *Blood* continually flowing from the *High Priest* into his *Family* and Sons Mal. iii. 3. of spiritual *Levites*.

Now 1290 *Days* of *Years* computed from the Year of Christ 666 make 1956 Years: upon this Number it may be observed, that the Continuance of the Antichristian Power is extended to thirty Years, longer than the Time pointed out by *St. John*. This small Inlargement may be reconciled without any Contradiction;

since though the Beast and false Prophets are not to reign, that is, not to execute absolute Power and Dominion beyond 1260 Years; yet the whole of their Influence and all their Followers may not be quite abolished, till thirty Years after they are expelled their *Throne*, which Years will fill up the 1290 Years of *Daniel*.

There is yet another Way of bringing these two Prophets to coincide in Time.

It is clear that two of the most principal Characters of the Revelation are the Beast and the false Prophet. The Beast in the *outward Character* appears the dreadful Power of the Church of *Rome* within the Gospel: the false Prophet seems to be *Mahomet* so called by way of *Eminence* by the Christian Church from his first Appearance, who drew such a vast Multitude, even great Nations at last, after his vile Delusion.

It is not intended to confine the Beast and false Prophet to this Sense only: they may be considered in other Views, as may be seen in the Preface of *Beausobre* and *L'Enfant* to the Revelation. The Beast in its *inward Character* appears to be the *carnal Heart* or *Adam* become Flesh, which must be slain, as it was under the Law: the false Prophet is the false *Interpreter* of the Gospel, feeding it with corrupt Notions of CHRIST and of his Religion. There is Reason to understand them in this spiritual, or what the ancient Christians called, the *mystic* Sense; as they belong to all the Churches of CHRIST, in more or less Degree in every Age: and as they have their Root in us, as born of the carnal *Adam*, who must be cut off and burned away, that the *new, inner, and spiritual Adam*, from the spiritual *Jesus* may be planted in the *old Tree* of this mortal Body of Flesh. In this Light read the numerous Passages of *St. Paul* on Flesh and Spirit.

Now if the 1290 Days of *Daniel* relate to him only, we shall find a Time and an Event of sufficient Importance to make both Prophecies of 1290 and 1260 Days meet in one Point. In the Year of CHRIST 636, the *Saracens* took *Jerusalem* from the Christians: they were the first Followers of this extraordinary Phenomenon of a Man (who assumed the Character of the *last Prophet* from God to the whole World, after such a wonderful Personage

sonage as CHRIST had appeared.) These *Arabians*, pretending themselves the Children of *Abraham*, by *Sarah*, and Heirs of the Promise, took the holy City as a Sign of this Truth, and possessed it for the Space of 463 Years. Though *Mabomet* rose in 622 only, his Success and Conquests were so rapid and extensive, that in 636, all *Syria* was subdued, and great Part of *Persia* fell under the Power of his Followers.

This Capture of *Jerusalem* may well be considered as an *Abomination set up* in the holy Place and City, which had been the Scene of divine Favour and Government before. The Success of this Event, in possessing the ancient Seat of THEOCRACY, was boasted and proclaimed as a Mark of *Mabomet's* true and superior Mission to that of CHRIST. The Face of Things being thus, there can be little Reason against this Computation, if we reflect how much the impudent Pretences and stupid Superstitions, the cruel Genius and blood thirsty Disposition of both Impostures, resemble each other. In one Sense *Mabomet* seems in a more especial Manner to triumph over the Gospel, as he has planted his Throne upon the Necks of Nations, to whom the Light of the Gospel had risen before: and he has spread his detestable Falshood upon more Ground, than the Knowledge of CHRIST is acknowledged at this Day to enlighten with its glorious Beams.

If this Inlargement of the 1290 Days of Years in *Daniel*, be reckoned from this Time and this Event, when *Omar* the third Successor of *Mabomet*, as King and Priest, (for the Character of Prophet could not be taken away from his Master) took *Jerusalem* and spread his Banners therein, in 636; then both Numbers of the 1290 and 1260 Days, will correspond to a Year: for the first computed from the Year 636, and the second from that of 666, will make 1926 Years. This again is the Period of Time, or near to it, that the Covenant with *Abraham* continued down to CHRIST. As *Ismael* was circumcised, and cast out about the Year 1892, before CHRIST; he, in all Appearance, will inherit the Blessing of the true Circumcision some Years before *Esau*, or the *Idumean* Kingdom of the *Romish Babel*, shall kiss *Jacob*; because *Esau* was born of the same Parents as *Jacob*, and sold his Birth

Right

1290
636
1926

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Right of greater Light in Contempt; as the popish Church, born of the Gospel, had vilely done by corrupt Doctrines. It is certain that the Beast and false Prophet are described, as taken and destroyed together by the same Hand and Judgments: the same Thing is shewn also by the 42 Months appointed for the Continuance of the first, and by the 1260 Days, in which the *two Prophets* are to testify against the *false One*, who deceiveth the Nations, or the *Gentiles*.

Further, there will not be any great Difficulty, should the 1290 Days be measured from the same Number 666, as the 1260 Days have been; since 30 Years may easily be allowed for the total Extirpation of the Beast and false Prophet, among the very Dregs of their former Votaries. The same Thing happened when the Gospel triumphed first over the Superstitions of Heathenism in the *Roman Empire*. The most hardened and vitious Refuge of the Old Religion fled into obscure Corners and Villages, and there practised their Worship of false Gods, when it was banished from great Towns and Cities. From the Remains of it in those Retirements, among the more ignorant and brutish Part, it acquired the new Name of Paganism, from Pagus, signifying a Village or Country Place. Here my Observations conclude upon the sacred Prophecy of 1290 Days, recorded by *Daniel*.

Dan. xii. 12, 13. In the third and last Number, the *heavenly Messenger* changes his Stile: *Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty Days; but go thy Way till the End be: for thou shalt rest, and stand in the Lot at the End of the Days.*

1335 Days. This Prophecy of 1335 Days, calculated from the great *Ensign* of Time in the Number 666, falls in the Year 2001 after Christ. If then we allow a strong Presumption of Truth in the Opinion of *Rabbi Elias*, or rather of the *ancient Cabbala* or spiritual Interpretation, under the Prophets and their Schools; these Schools flourished, before the stupid Invention of combining and transposing Letters, Words, and Points, and other Traditions of later Scribes and Pharisees took place. Now if there be Truth in this old Tradition received by the Christian Church for many Ages, that six Thousand Years are figured out by the six Days preceding the Sabbath;

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Sabbath ; or if the Proportion of Time observed for 2000 Years, or near, in the Intervals of revealing the MESSIAH, be a Ground of Probability ; this Prophecy of *Daniel*, which is the last, expires in the first Year of the seventh Thousand of the World. At this Time will begin the *great seventh Day*, according to the mystic Sense of the six Days ; then will be the Opening of the *seventh great Year* also, according to the spiritual Meaning of six Years before the *sabbatic Year*. This will answer under the Gospel (which is the Substance of the Law and its Figures) to that Part of the THEOCRACY, under the Institution of the seventh Year, which must be fulfilled ; and to which the Thousand Years of *St. John*, exactly correspond. But this is not the *Sabbath of Eternity*, which is foretold, and plainly enough described for the *eighth Day* by many Figures of the Law, whose Explanation may hereafter be attempted and offered to the Christian Church. *St. John* confirms this, by describing the Day of Judgment after the Thousand Years are expired. Rev. xx. 7. 14

In this Place, it may be proper to remove a Difficulty arising from the Uncertainty of our Chronology since the Advent of CHRIST.¹⁰ The Year of our Saviour's Death appears to have been concealed with a providential Design ; so that our Time must be so far imperfect, as the Years of his Life (which never were known to the first Christians) may exceed the common Age assigned. And we cannot say, whether our LORD was born into the human Nature, just at the Beginning of the *great fifth Day*, or the fifth Thousand Year of the World ; or whether this Event fell out towards the End of the fourth Thousand Year : This Uncertainty must render it impossible to fix the exact Time of the World before His Incarnation, or of prophetic Time since. Therefore it is not pretended to ascertain the exact Year, which would require the Knowledge of the Year of the World, when Christ was born, and also the Year of his Crucifixion : both which Events seem secreted from us, as to the Certainty of a few Years. We need only presume, that our Chronology, since our SAVIOUR, is true within a very little Time ; and it is on this, that the Periods of the Prophecies before us depend.

I shall

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Dan. xii. 7.

I shall go on to observe, that at the seventh Verse, where the Time, Times and an Half (or part) are declared, which most Intrepreters make equal to the same Words in St. *John*, and also to the 1260 Days, and the 42 Months of this Prophet. It is said by the heavenly Interpreter, who *sware by him, who liveth for ever, that when he shall have accomplished to scatter the Power of the holy People, all these Things shall be finished.* This Declaration marks out a Time determined for the Dispersion of the *Jews*, who then were the *holy People*. The Time corresponds to the 1260 Days for the *two Witnesses*, and to the 42 Months for the Power of the *Beast*; so that the *holy People* may mean also the *Gentiles*, who are become the *People of God*, by receiving the Gospel, but who may be said to be scattered: because the Church of Christ is in the *Wilderness* yet, and the Gospel scarce known as the *Kingdom of God* within us; such a Kingdom of spiritual Powers, as JESUS CHRIST, the glorious *Adam* or Head exhibited on Mount *Tabor*. Hence the Time for the *Jews* may be reckoned from one Period, or Age of the Christian Church; and the Time for the *holy People* of the *true Israel* to be scattered as Lights in the World, may be reckoned from the Number 666; at the End of which, the *Jew* and *Gentile* will be brought in, and the Captivity of the Church, both to an *outward* persecuting Power, and to an *inward* and false Representation of it, by the Doctrines of Men, will conclude in a glorious Exode under the *true Moses* and *Joshua*, JESUS CHRIST.

Matt. xvii.

Dan. xii. 12.

To the last Number of 1335 Days, a peculiar Blessing is annexed: *Blessed is He that waiteth and cometh to this*: which Passage, in the Judgment of many, alludes to the 20th Chapter of *Revelation*, where it is said, as the *Antitype* or *Counterpart*; *blessed and holy is he, who bath Part in the FIRST RESURRECTION.* This Opinion is more credible, as the first Resurrection is assigned as a peculiar Reward to the Martyrs, and to such, who had not worshipped the *Beast*, nor its Image; and it is thought to be the Emphasis of these Words in Chapter the 14th, verse the 13th of this Revelation: *Blessed are the Dead which die in the Lord, that is, die for him.* St. *Paul*, in 1 *Cor.* at the 15th Chapter,

Rev. xiv. 13.

has

has a Passage to the same Import; *The Dead in CHRIST shall rise first.* It is still more credible, as a Portion of this great Privilege is to fall to this Prophet, who was a *Martyr*, or, as the first Christians would have called him, a *Confessor*; because He offered up His Life to God, though the second Man in that great Kingdom, rather than neglect the Duty of Prayer; and though God preserved his Life thus offered up by a Miracle.

At the Expiration of these prophetic Numbers, there remain no more great Events in *Daniel*; and the same may be found in the correspondent Parts of the Prophecy revealed to St. *John*: For after the 1260 Days are elapsed, succeeds a glorious *Rest* or *Sabbath* of the Christian World for the thousand Years preceding the Day of *universal Judgment*.

Such a State of Things has all along been expected by the Christian Church: This Expectation has been built on the Number Seven, so eminently distinguished by peculiar Blessings, under the *Law*, which is only a Figure: And therefore this Part must be fulfilled under the Gospel on the great seventh Day, and seventh Year of the World, as *Burnet* and *Mede*, on the septenary Number have shew. The strange and foolish Conceptions formed by weak Christians, of the particular Happiness which was to flow, through the *millennial Sabbath* of all Nations brought under one THEOCRACY, sunk the Expectation itself; or rather it was lost, where all spiritual Interpretation was lost, beneath the Load and Mass of those abominable Corruptions, introduced by the Superstition, Ignorance, and Impiety of the *Romish Church*, leading captive all Churches and Kingdoms of the *western World*.

Lastly, It has ever been the Procedure of divine Providence, that the Prophecies shall grow more plain, as the Events approach near their Birth, so that They, who are most concerned to know the Signs, shall have clearer Marks to discern them. This last Reflection leads us to examine the third Point, whether CHRIST has not laid down such Marks in the Gospel to point out to his Church the *Signs of the Times* appointed for the great Display of his Power over all Nations, as every one acknowledges to have been given in the Law, and in his special Government over

one People; so that his approaching *Manifestation* in the *Flesh*, might be not only expected, but almost seen into.

First the Gospel carries on the same Views as the *Law*. These are the great Ruin and glorious Restoration of a whole *intellectual* Creation. *Cocceius*, though an imperfect mystic Interpreter, has cast great Light on the *Law*, and observes that the Gospel interprets the distinct Branches of the *Law*; so may We affirm, that as to the many Types of that *Oeconomy* yet unfulfilled (which Distinction had not enough been attended to), the Gospel looks back to them, and promises their Completion in *due Time*.

It is evident, that the MYSTERY, that is in *St. Paul's* Explanation, the more excellent Sense concealed under the *Veil* of a Type, has not been developed, touching the *seventh Day*, *seventh Month*, and *seventh Year*; nor is one of these Types yet accomplished: Therefore they remain to come forth in their *appointed Seasons*.

Let us then inquire, what Marks CHRIST has given out for His Church to discern the *Signs* of the *Times*, that is, of Periods ripening, or ripened for great *moral Revolutions* in the World.

The Gospel is as much a Dispensation and Chain of Prophecy, as the *Law* and its Ministration was; and it is attended with those of a much more extraordinary, awful, and extensive Nature.

The first Series of Prophecy in the Gospel comprehends the Propagation of the Christian Religion, and the Dispersion of the *Jews*; the Rise and Power of the Beast, and the false Prophet; the Number of 666, with the Time, Times, and half a Time; 1260 Days and 42 Months for their Duration: These are to be conferred with the three prophetic Numbers in the last Chapter of *Daniel*.

The second Order of Prophecy includes the *Fall* of the *Beast* and *false Prophet*, the Conversion of the *Jews*, and by them the great *Gathering* of the *People* unto CHRIST: These are the most illustrious and leading Predictions recorded in the Writings of the new Covenant.

Now the Signs to discern the Advent of these important Revolutions (for the other are in a great Measure fulfilled) seem to be given out under four Characters.

The first is the Number of the *Beast Six Hundred Sixty-six*, with the Time of its Power expressed by three Numbers, which concur in one Period of 1260 Years.

The Second is the particular Kind of Infidelity, which never existed before in the Christian Church of denying Christ mentioned by St. Peter.

2 Pet. ii. 1.

The Third consists of those terrible Judgments of God marked out, as going forth against the *Thrones* of the Beast, and of the false Prophet; with other direful Visitations by *Wars, Pestilences, Famines* and *Earthquakes* in divers Places. The last is the seventh Day and seventh Year of the Law, yet unfulfilled, as to its inward and glorious Import.

Under the Law and its Prophets, divine Wisdom set up two conspicuous Marks of the MESSIAH, as the Time of his Appearance drew near. These were the *seventy Weeks of Daniel*, and the Continuance of the second TEMPLE. Should the first Mark be questionable, from a Difficulty in the Year of commencing the Calculation, the second would soon put it beyond Dispute.

Under the Gospel, there are more Marks for discerning the spiritual Advent of CHRIST, to take away the *Vail* from the Hearts of the *Jews*, which is the second great EPIPHANY of the MESSIAH, expected by his Church, and expressly limited to the latter *Days*, and the End of the *Days*: By which Expressions we may understand, not only the Conclusion of the prophetic Numbers, but also the Age or Ages of the Gospel, or as St. Paul calls them the Ends of the *Ages*.

Dan. x. 14.

Hof. iii. 4.

Heb. i. 2. and xi. 3.

1 Cor. x. 11.

The signal Judgments by Earthquakes in many Places; most cruel and lasting Wars, of Nation against Nation, with the *seven Thunders*, and *seven last Vials full of the Wrath of God*, will proclaim the Signs of the Times. These last Thunders and Vials are to be poured out in a more terrible Manner against the Thrones or Kingdoms of the Beast, and of the false Prophet, as we find to have happened to *Callao*, in 1746. And to *Lisbon*, another

Throne on which the Beast sits, in 1755; and to more Thrones than one, subject to the false Prophet, *Mequinez*, *Fez*, and other *Mabometan* Powers in *Africa*, which is the extreme Limit of *Mabomet's* spiritual Dominion.

Rev. viii.

One Thing deserves our Notice, that the Judgments of the seven *Thunders*, and seven *Vials*, have no Bounds set to them, of a *third Part* only, which *Whiston* observed to have been fixed to four of the *seven Trumpets*: They run in general Terms, and will be poured out, not only upon the spiritual *Babylons* of false Religion, but against the whole degenerate *Christian World*. The Desolations, indeed, from the avenging Hand of God, upon *Babylon*, *Rome*, and *Mabomet*, holding the Church in Captivity, will be *double* and Fore-runners of his Arm to be lifted up against all the *reformed Kingdoms*. These will be greatly afflicted for want of Reformation, both in their *Interpretation* of the Gospel, as well as in *Morals*. Earthquakes and the *Edomites* of the Church of *Rome*, will be Thorns and Scourges. *Britain*, *Holland*, and *Switzerland*, will soon feel severe Strokes: *France*, *Spain*, and *Germany* will receive their Cup of Affliction *double*; and all of them will be shaken chiefly in their *Capital* and *Commercial Towns* and *Cities*. On this Account *Babylon* bears a double Character in *St. John*, which cannot be applied to the spiritual *Antiebrist* alone, but gives a Picture of the Christian World following after the Pride of Life. The Lust of the Eyes and the Lust of the Flesh, which this Prophet more than any other Writer of the New Testament saith; they are not of the Father, but of the *World*, which is *Babylon the Great*.

Rev. xviii.

1 John ii. 15,
16.

This Sentiment is more confirmed by the happy Scene of Things succeeding the Fall of *Babylon* compared with the divine Blessings on the *seventh Day* and *Year* of the *LAW*. For upon the Supposition that the seventh Thousand Year be the Commencement of the *millennial Kingdom* of *St. John*, the Benediction of Heaven in that universal THEOCRACY of the MESSIAH over all the seventy, or seventy and two Nations dispersed at *Babel*, will be as it was typified under the Law, open, and common to all. And of what Use then can trading Cities be, full of *Canaanites* or Merchants as the

N. B. The
Jews never
reckoned odd
Numbers.

the Word signifies? when the *Sweat* of the *Brow* and all *servile* Labour and Drudgery are taken away by the great Changes wrought upon the *Physical World*, which will pour forth a continual Fecundity; but in what Manner no Man can say, unless he could discover every Alteration of outward Nature through all its Parts which has been introduced since the FALL of ADAM.

I shall just throw these Prophecies into a short View, as I have finished the Observations upon them. The Year of CHRIST 666 is the assumed Time to measure from: The first Number of *Daniel* in the Time, Times, and an Half, will be the same as the Time, Times, and half in *John*: This is confessed to be three Years and an Half of prophetic Days, counting a Year for every Day. The 1260 Days and the 42 Months are just the same Number, by allowing 30 Days to a Month, and 12 Months to a Year, as the *Jews* did. These four Prophecies will then at farthest expire in the Year 1926: The 1290 Days of *Daniel* will end in 1956: The 1335 Days will conclude in 2001 from CHRIST.

Let it be once more observed, That the Time to a Year or several Years is not pretended to be pointed out, which must depend upon the Knowledge of the Year of CHRIST's Death. This was not known, any more than the exact Time of *Daniel's* Weeks.

A late excellent Writer judges our LORD to be nearer 40 Years, when he was crucified: But from the Law of *Moses* fixing the Entrance on the *typical Priesthood* at 30 Years, and the Discharge from the sacerdotal Office at 50 Years; and also from the spiritual Design of the *Jubilee*, it may be thought, that our SAVIOUR passed through seven sabbatic Years, as the glorious mystic Meaning of that Institution. In these innocent Points, let every one enjoy his own Opinion. And now after all that has been advanced, should the Christian World in a general View, and in this *Age* of NOAH, so described by our SAVIOUR, lightly regard the Observations on the Number Seven, and on the Coincidence of the holy Prophets, *Daniel* and *John*: Will not such a Conduct be a Mark and Sign itself? Must not Security be predominant, whenever the Period be? The *Wicked*, saith the Angel to *Daniel*, *shall do wickedly*, continue under Hardness and Blindness of Heart, and none of the

McNight's
Harmony.
See the preliminary
Dis-
course.

Note, See
also the answer of the
Jews in John
viii. 57. Thou
art not yet
fifty Years
old.

Wicked

Dan. xii. 10. *Wicked shall understand.* The SON of GOD speaks the same Language as in the *Days of Noah* and of *Lot*; as in the *Days of Jerusalem*, so will it be when *He cometh*, that is, while He is coming, by a Train of uncommon Events to convert the *Jews*, who will be brought low even to the Dust, as is evident from many Passages of the Prophets. This afflicted State seems included in that Ex-

Luke xxi. 24. *pression of our Saviour: Jerusalem shall be trodden down of the Gentiles*, that is, the *Jewish People* shall have their Backs bowed down by the Yoke of the *Gentiles*. Though this Yoke be in a Manner broke by the Reformation, as Dr. *Jackson* observes; yet will this People be afflicted by the Thrones subject to the *papal Chair*, and by those *Horns* or Powers of *ISHMAEL*, who is Son of the *Bond Woman*, by whom *Mabomet's* Throne was first erected, and his pretended Mission accepted. These Powers, while sinking beneath the Weight of the Hand of GOD, will exercise most unheard-of Cruelties on the carnal Seed of *Abraham*, and on his spiritual Seed of the *Gentile*, to support themselves. The meek and lowly *Jesuits*, and the humble and holy *Muffties* will rage on every Side, and drink their last Cup of human Blood. But the *Wise*, says the Angel, *shall understand*: Wisdom in Scripture means ever the religious and good Part of the World; and it is this Wisdom, which our SAVIOUR beautifully personifies as a Mother that *shall be justified of all her Children*, in every Nation, Language, and People. For as to any other Wisdom, He prefers the Children of this World, the Sons of the School of *Machiavel*, and the Wisdom of the *Royal Exchange*, to the Children of Light. They are Sons of *Abraham*, and like their Father, walk as *Pilgrims* and *Strangers* in this World, looking and caring for the *better Country*, the *City of the living God*, and all her glorious Children gathered into one heavenly *Polity*. The Words of *Grotius*, says the Author of *Ana-*

CHRIST carry a vehement and Holy Indignation for the general Hardness of their Hearts, rather than any Kind of Affection, and that he applied to the few, whose Hearts were not so deeply corrupted, as to resist such clear Evidence of his divine Character and heavenly Instructions.

It will be now Time to remove the most specious Objections against the Principles here advanced.

The first in all Probability will be, That the whole Structure is founded upon a Supposition that the Name of the *Beast* is a Period of Time, and that the Year of Christ 666 is that Period. The Answer to this Difficulty is easy, because the seventh Thousand Year of the World may be a *Sabbath*, though we are mistaken about the other; and this Sabbath will correspond in the great and full Sense of the Gospel to its Type and Shadow under the Law. This Number of Time serves as a Pole-star to guide our Inquiry into the other prophetic Numbers.

Secondly, This Supposition has the fairest Appearance of Truth from the Words of the Prophecy, which are suspected by late Writers, not to signify a Name, but the Number of a Man, or a common Number, such as Men use in computing Time. It is certain, as *Grotius*, *Calmet*, *Waple*, *Lowman*, and others observe, that the Words of the Prophecy cannot, without torturing the Sense, signify the Name of any Person whatever, which both Parties have attempted to find, and to fasten on each other, as the *Antichrist* and *Beast*.

Yet ought we not to overlook so many Names, as *Willet* has collected: *Latinus* and *Ecclesia*, *Italica* in Greek, and *Romanus* in Hebrew Letters, (which are the only two Languages, in which Revelation has been delivered) make this Number of Years. *Dodridge* is mistaken in ascribing two of them to Sir *Isaac Newton*, as his Discovery or Interpretation.

Willet Synopsis Papism,
p. 197.

Family Expositor, Vol.
vi. p. 537.

Thirdly, History informs us that both the *Beast* and false Prophet were gone out before 666, and had made considerable Progress at this Period. *Baronius*, in his Annals of 679, only thirteen Years distant from this Time, tells us, that in this barbarous and ignorant Age there was but one Man of any Learning in all the West;

West; and the Glory and Work of this One learned Man was, that he had brought the Churches of *England* and *Scotland* to receive the *Tonsure* of *St. Peter* instead of that of *St. Paul*. What an excellent Interpretation must this be of the Epistles of these great Apostles! and what must have been long before the State of the Gospel, and its Explanation as a spiritual Kingdom within us, may be judged from this, that the popish Writers reckon the eighth Century 44 Years only from 666, among the three dark *Ages*, or Centuries of the Church. *Baronius* might well be obliged to confess it a barbarous and ignorant Period, though he be a great Flatterer of the *Holy See*. *Dupin* labours hard to soften a little the Infamy of that and the two succeeding Centuries. The Writers on the Side of the Reformation fix the Time of appointing the public Prayers and Offices of the Church to be performed in *Latin* to this very Year, under the *Holy Father Vitalian*, but perhaps this Charge cannot be proved to a particular Year.

As for *Mabomet*, his Religion had spread with his Conquests, and the Sword had subdued Bodies and Souls to him at this Time: his Imposture had struck its Root deep enough in vast Kingdoms, to stand to this Day.

Lastly, All seem nearly to agree, that it must be a Period of Time, whenever any *Name* of a Man be found suiting it; from which the 1260 Years are to be measured: since then, after all, it must be a Period of Time, what has been offered, bears the strongest Evidence from the concurrent Voice of the Law and Prophets with that of the Gospel and its great Prophet *St. John*.

In the second Place it may be objected, that if the wicked will not understand, nor believe, to what End can it serve to point out these Events? We may answer, that these Events must come to pass, and whenever they arrive, they are Signs for the wise, the humble, sincere, and virtuous Part of the Christian World. But how can these know without hearing? Did divine Wisdom set up the Works of *Daniel* for no Inquiry to be made till after they were elapsed? And can we think that the *Israel* of God, who are so buried among the Numbers of the *Canaanites* and Children of *Babylon*, will not rejoice at the near Prospect of Events so glorious

ous in their Consequences? Though the Wicked will not hear nor rejoice at any Thing but the flourishing of an *East or West Indian* Rev. xviii. 18. and the Spirit of Laws on this Head of the Slave Trade, b. 15. cap. 5. Company, or of the infamous *African Mart* for the Bodies of their Fellow Creatures; yet God commanded in the old World *Noah* to preach 120 Years Repentance and Righteousness to such sensual and covetous Hearts as reign every where at this Age. The Apostles preached 40 Years to the Body of the *Jews* before their Desolation and Dispersion. It is a Duty to awaken a slumbering World, and to bid those arise and watch, who are settling on their *Lees*; Zeph. i. 12. lest the heavy Judgments of God break in upon them with a swift and unexpected Destruction.

We are Strangers to the moral or spiritual State of the Heart, and we cannot tell those who are hardened beyond Remedy; nor who are hardening their Hearts in vitious Habits. We know not how many among the most common Character of Christians in these Days, the Careless and *Lukewarm*, may be struck with some serious Impressions from this Essay.

Rev. iii. 16.

A third Objection may be, that such a Foreknowledge would tell the *Coming* of CHRIST, which Scripture seems to declare impossible. In the first Place, we may reply that the *Coming* of CHRIST imports not always his Descent from Heaven to judge the World, but frequently the Execution of any great and signal Event of his *regal* Power and Government over the Nations. In this Sense our Lord tells his Disciples; “*Verily I say unto you, ye shall not have gone over the Cities of Israel, till the Son of Man be come;*” this is again expressed in another Manner; “*Verily I say unto you, there be some standing here, who shall not taste of Death, till they see the Son of Man coming in his Kingdom:*” it is in St. Mark, “*till they have seen the Kingdom of God come with Power.*” This Promise of coming in his Kingdom and with Power, was in its first and proper Sense fulfilled in his glorious *Transfiguration* on Mount *Tabor* within a few Days after.

Matth. x. 23.

Matth. xvi.

28.

This Transaction was designed as an open View and Manifestation of the Powers of his *proper* and *spiritual Kingdom*, and as the *Form* of that glorious Body he was to communicate as the

second and heavenly Adam to all of his *Regeneration*; by which only they can inherit the Kingdom of Heaven.

In a second Sense this Prophecy was fulfilled upon *Jerusalem*, in judging that sinful People, overturning their civil and sacred *Polity*, and scattering them among all Nations to this Day.

Therefore the second great *Advent* of CHRIST, universally expected by the Church, is to judge the Beast and false Prophet, by destroying their civil and spiritual Dominion so long exercised over many Nations and Peoples and Tongues: and secondly, to call the *Jews*, by whose Means the great Kingdoms of the Heathen World are to be brought into the *Fold* of CHRIST; by whose spiritual Lip and Interpretation also, the Beast and false Prophet, as they signify the carnal Heart and the flattering Doctrines formed to indulge it, will be taken and destroyed out of the Gospel. This will be preached pure from so much human Mixture, and received by the converted Followers of the *Roman* and *Mahometan Antichrist* (for there be many *Antichrists*), who shall behold both struck with Judgments as visible and palpable, as *Ægypt* and *Babylon* were in former Time.

1 John ii. 18.

Rev. xi. 15.

Mal. i. 11.

Then will be set up the happy Kingdom or *Theocracy* of GOD and his CHRIST over all the Kingdoms of this World: then that Prophecy of *Malachi* shall be gloriously fulfilled, “from the
“ Rising of the Sun to the going down of the same, my Name
“ shall be great among the *Gentiles*, and in every Place Incense
“ shall be offered unto my NAME, and a pure Offering; for my
“ NAME shall be great among the Heathen, saith the Lord of
“ Hosts.”

Rev. iv. 5.

Acts xvii. 26.

At this Time will the first Resurrection of the Martyrs translate them from the Sabbath or seven Powers of Paradise, to the eternal Sabbath, or *seven Spirits*, the more spiritual Powers, *burning before the Throne of GOD*, which is the third Heavens, the *Holy of Holies*: While the great *Congregation* of all Nations made out of the one Blood of *Adam*, will go into the great Sabbatic Year of GOD. The Prophecy says not that the Martyrs are to reign on Earth: Hence all that the learned *Whitby* has wrote against it, falls to the Ground.

Secondly,

Secondly, They who object the Impossibility of such a foretelling the Advent of CHRIST, do not well understand the Meaning of our SAVIOUR, when he replied to the Question of his Disciples, "*It is not for you to know the Times and the Seasons, which the Father has put in his own Power.*" Acs. i. vii. The Sense of the Passage appears to be this; that it is no Part of your Work or Office, as Apostles, at this Age of the World to know beforehand or distinctly, the great Events and Designs of Providence, which are so distant from the Time of their Completion: These Things God will reveal by different Signs and Marks, as their *Hour* or *Periods* shall approach, and this Procedure Heaven did observe before the Manifestation of the MESSIAH, when Prophecies grew more exprefs, and the very Time was pointed out, as it drew near.

Now though the Revelation of St. *John* be the only principal Prophecy of the great Revolutions to fall out, under the MESSIAH, and seems given by exprefs Designs of Providence to collect them into one *View*: Different Signs are therein given out to discern every Period in its *Succession*. These his *own People* shall see and understand, while the Wickedness of others, who are his only in Name, and a Shame and Reproach to his holy Religion, shall blind their Eyes, and cast them into the *Spirit of Slumber*, or that Hardness of Heart; which resists *moral Evidence*, and which by the just Appointment of Heaven, is the dreadful Consequence of abusing the Light of Nature and Revelation by contracting vitious Habits under such Advantages. These Habits are the *Scales* before their Eyes, the Veil upon their Hearts, and the only *Blindness* and *Hardening* of God.

The Force of this Reasoning cannot be eluded, by saying that CHRIST will come at *an Hour unlooked for*, and like a *Thief in the Night*; since this can only regard the wicked Part of the World. *Noah* and *Lot* were not surpris'd; nor were the Children of *Israel* overtaken by the same Judgements, which struck the *Ægyptians*. The Disciples of CHRIST had Signs to discern the approaching Desolation of *Jerusalem*: Thus no Doubt it will be, in his second great Advent, moving on: Signs of Times in a clearer Explanation of prophetic Numbers, and in Judgments poured out, like

a *Breach of Waters*, shall be known by his Church, which must be terribly afflicted between such great and falling Powers of civil and spiritual Tyranny, as the *Romish Church* and *Mabometanism*: For what will not the *holy Militia* of the first, numerous and bold, perform to support their dying Empire over the Souls and Bodies of Men? what will not be done under the Conduct of *most holy Jesuits*, who will be the great Leaders and Captains in *religious War and Carnage*? and shall the Zeal of *Mabometan* Mufties, like their Founder, born in and nursed with *human Blood*, fall short of the other? This fiery Persecution will resemble that of *Saul* against his Brethren for believing in the MESSIAH: and it seems intimated by our Lord in these Words, "*the Brother shall deliver up the Brother to Death, and the Father the Child: and the Children shall rise up against their Parents, and cause them to be put to Death.*" Nothing but false Religion can produce such horrible Things; and nothing, from well-known Experience, will be thought too barbarous and cruel for Revolters from their Delusions, by such Men, who are more thirsty for Blood than the Wolf of the *Evening*, and more enraged for the Loss of one Votary, than the Bear bereaved of her Whelps.

In this View it will be equally verified, as it was in the Days of *Noah, Lot, Ægypt, Babylon, and Jerusalem* in old Time; that the wicked will not understand to their Conviction and Amendment. The nominal Christians, so vilely corrupt and degenerate in all Kingdoms, whether *Popish* or *Reformed*, will harden themselves, till the Judgments like a Flood shall rush upon them, and overwhelm their excessive Pride and refined Luxury; and shall bury their stately Cities and great *Emporiums* in the Dust.

The Judgments represented by *seven Thunders* will strike down *Babylon the great*, which includes not only *Rome* and *Mabomet*, as spiritual *Babels* and *Houses of Bondage* for Truth and the Religion of the *daily Cross of Christ*; but implies also the whole World, and especially the worldly Christians of reformed Kingdoms grown to be the meekest *Canaanites*, or, as the Word signifies, Traffickers and Merchants of the Earth: These Miseries will come in *one Hour*, that is with such a sudden and desolating Violence, as Earthquakes do; of which Thunders are a proper Representation.

At this Period, God will call his own by a Voice of spiritual Interpretation, which shall be understood, and make his People, his *PECULIUM*, come out of the great *Babylon*, which is, the *carnal Heart* wedded to the World. He will open a greater Insight into the prophetic Numbers, which will shew the Hand and Wrath of God, pouring out his Vials against the outward and visible *Babylon* of *Rome* and *Mahomet*, wherein false Religion triumphs, protected and nourished by civil Power, with every possible Honour and Emolument.

These Signs will carry Light and Darknes, as the Prophecies of old did; a Light clear enough, as the Author of the Principles of the Christian Faith has shewn, to all those, who have not corrupted their moral Sense and Judgment by a course of Sin and Impiety. They will be dark to those who have made themselves *past feeling* of moral Evidence, by vitious Habits precontracted: Thus will Blindness fall only upon the Wicked, which in Scripture signify *habitual Sinners*, bold and impudent, by evil Practices; however great or wise or *noble*, according to the *Flesh*, and in the Estimation of the World. While Light to see the Hand and Work of God, shall shine in the *Goshen* of the true *Israel*, though the spiritual *Aegyptians* sit in thick Darknes, and give not Glory to God for the gracious Intention of his awakening Judgments, but continue stiff-necked and impertinent. 1 Cor. i. 26.

The Objection from the Danger of false Alarms, and from the Distance of these Events to the present Age, is weak and futile: Since the seven Thunders, and seven Vials, have scarce the Interval of twelve Years between each, should we suppose a nearly equal Proportion of Time for every one in Succession. We do not mean, that it will be so; but, by this narrow Compass of Time, we may expect to see one or more go forth, within the Space of a few Years from each other. The Divine Goodness did not bring the first great Destruction of the *old World*, till *Noah* had been sent as a Preacher of Righteousness and Repentance for 120 Years; 2 Pet. ii. 5. who may be supposed to have brought many to Repentance unknown to us, though ineffectual to reclaim the greater Part, or save them from the impending Wrath of God. Gen. vi. 3, 9. The Distance to the

AN ESSAY on the Number SEVEN.

the greatest and most important Revolutions in the *moral World*, appears to extend very little beyond this Term. I conceive that these 120 Years of *Noah* have a mystic Sense, which I shall endeavour to explain. One Hundred and twenty Jubilees (which are great Years, and the *אמון* or Age of the *Jewish Church*) fill up 6000 Years, and therefore end in the Beginning of the Millennium. Now this Number by the *saeculum* Century, or Age of the *Jewish* and *Gentile Church* taken together, make 7000 Years, or the End of the World, and the Beginning of the *second Death*, where the preaching of all *Noahs* must finish. One Hundred Jubilees fill up 5000 Years; the remaining 20 Years, by the great Year of a Century, the End and Beginning of Time since our SAVIOUR, make 2000 Years. This Coincidence of the *Jew* and *Gentile Church*, without any Fraction of Time, may have its Weight with those who consider, how much Divine Wisdom seems to hide its Designs for a while under the *Veil of Numbers*.

Now the Events which appear approaching, will arrive in a gradual Succession; and we seem placed in all Probability near fourteen Years within the Opening of the last six Months, out of the 42, appointed for the Beast to continue. The Beginning of the seven Thunders appears to have been that on *Callao* in 1746, which is just six prophetic Months to 1926.

These Thunders and seven Vials will be, in the spiritual Sense, the Preachers and Witnesses of GOD in the Spirit of *Elias* and *John the Baptist*. *Elias* will be sent to call down Fire upon the apostate Church of *Rome* for the half Year, or six last Months of his shutting up the Heavens, that there shall be no Rain. *John the Baptist*, will, in my present Conception, fill up the five mystic or prophetic Months of his Birth before CHRIST, in calling *Ismael*, or the *Mahometans* into his Father's House, and spiritual Circumcision, before the great Birth of CHRIST into the other *Gentiles*, and their being begotten unto his spiritual, mediatorial Nature will take place. Both these Characters will call with a loud and terrible Voice of Earthquakes and Pestilences, Famine and bloody Wars, civil and religious (for what other Voice will *Rome* or *Mahomet* hear); and what can rouse the great *Babylon* of the World,

and

and its Governors, *Nobles, Priests, and Elders, and People*, from the Cup of Sorcery described in St. *John*, Rev. xviii. 12, 13, 14. Will not the *Cities of the Nations* know their Picture drawn by the Pencil of the Divine Prophet?

As to false Alarms, it is very right to be cautious of listening to them, since our SAVIOUR declares that false Prophets and Teachers shall go forth, when GOD is sending the true Interpreters²⁴ to preach and prepare the World, for the greater Manifestation and coming of the Kingdom of Heaven, to those many Nations of the Earth, which, from *Babel* to this Day, near 400 Years, have sat in *Darkness* and in the *Shadow of Death*. St. *John*, describes three unclean Spirits like unto Frogs going out of the Mouth of the Dragon, Rev. xvi. 13; and of the Beast, and of the false Prophet. These appear to be false Teachers and Representers of the Gospel; among whom can we omit that unclean Lip of Interpretation carrying through the Earth by *Zinzendorf*? and the increasing Herd of those filthy Beasts, Men and Women, whose Faces like their great Captain's, are as the Whore's Forehead, and cannot blush at those Scenes of Lewdness, worse than any heathen Mysteries, which are practised within their *Adyta*, or the secret Chambers of their Sanctuary? Does religious Toleration open so wide a Door to such Abominations, which even heathen *Rome* would have cut up by the civil Sword?

Let the excellent Writer of the Elements of the civil Law, bear witness to what *Romans* did (though They encouraged all Superstition) to suppress Immoralities under the Mask of Religion.

The Prophet informs us, that the old Dragon knoweth that he has but a short Time to deceive the Nations; and on this Account, a *Woe* is pronounced against the Inhabitants of the Earth. The Fruits and Works of the Sons of GOD, who are led by his HOLY SPIRIT, are wrote down to discern and try the Spirits of Men; which however do not mean that every good Man is a good Prophet, or Interpreter of the Gospel; for the *Romish* Church will produce Men, who have exceeded all our *itinerant Ignatiuses* in outward Sanctity. Must then their Piety, real or feigned, sanctify their Errors and false Conceptions of the Gospel? Take heed how ye hear and how ye believe. Many will say I am the true Prophet and

See the Senatus Consultum Marcianum, in the Elements of the civil Law, p. 546. Rev. xii. 12.

and Preacher of the Gospel, as it is in JESUS, while they are deceiving the World with the same erroneous Divinity, about the Merits, Atonement and Satisfaction of CHRIST, which *Peter Lombard*, from *Austin* and *Aquinas*, and *Scotus*, and the Sons of these Colleges of Prophets, have formed and given to the World again with a new Name, through *Luther* and *Calvin*. Both were educated Papists and School Divines, and (though great Lights) compared with the Darkness preceding, they were not able, in one Day, to bring the Church out of the thick Clouds, gathered through so many Centuries before. This shameful and prostituted Sense of our blessed LORD's Love and Cross, is reviving under *Antinomianism*, disguised with a little false Piety, which is always dogmatical, and when opposed, turns to Cruelty, Persecution, and Blood.

It seems also that some will assume the Character of the MESSIAH, to deceive the *Jews* in particular, whose Dispersion is drawing to its Conclusion.

Matt. xxiv.
24.

Further, though the Beginning of the great seventh Year of the World be appointed for the first Resurrection of the Martyrs only, it ought not to lose its Force upon those who live in the intervening Time.

Cyprian upon Martyrdom, has justly observed, that God will reward the *Martyrdom* of the Heart, as well as the real shedding of the Blood. Exemplary Goodness in a corrupt World, and a very corrupt Age of it, is a Tryal flower, and perhaps harder than any other Martyrdom. *Daniel* and *John* offered their Lives, yet their Blood was not shed. These Instances support *Cyprian's* Assertion, and might be intended to point out the great Reward of such, who are ready to lay down their Lives, and who are *burning* and *shining Lights*, amidst a perverse and wicked Generation. *Noah*, *Abraham*, and *Moses*, were the Martyrs in Affection and in eminent Holiness, and did not *resist unto Blood*; shall we think, that such highly favoured Servants of God will not have a Place in the first Gathering of the Saints into the *third Heavens*, the HOLY of HOLIES from *Paradise*, which is the *Holy Place* only, when the great Sabbath Year of the Restoration shall be completed in the REDEEMER'S King-

Kingdom? We may be well assured, that many eminent Servants of God, who have devoted their Time, Wealth, Power and Influence in a more than common Way, and in a peculiar Regard to promoting the Kingdom of CHRIST among Men, will have their Lot among this first-chosen Number, these *first-born* Sons of JEHOVAH at this glorious Period. Wherefore, it is most probable, that divine Wisdom, which hides itself in a delicate Manner from the *Scorner* and *Wicked*, chose to distinguish these two Prophets with the Names of *beloved*, though neither *sealed their Faith* in their Blood, but only offered themselves to yield that last Testimony of their *first Love*. Hence we may conclude, that there is an internal Martyrdom of the Heart, which will entitle to the *first Resurrection*, over whom the *second Death* can have no Power; because they are Sons of JEHOVAH, FATHER, WORD, and HOLY SPIRIT in the glorious and spiritual Body, or the full *Cberub* coupled together, and in a Kingdom, which cannot be shaken. This spiritual Martyrdom seems to be insinuated in the Words of not worshipping the Beast nor his Image, and having neither his Mark on their Foreheads, nor in their Heads.

Rev. xx. iv.

Thrice happy they, who shall follow the spiritual JESUS through the inward Leading and small Voice to the daily Mount of *Calvary* in spiritual Martyrdom and Crucifixion. Some few of such spiritual NAZARITES or MOURNERS; some such spiritual Eunuchs for the Kingdom of Heaven's Sake are always to be found in every Church and People of CHRIST upon Earth. These are the Salt of the World, and show what the *daily Cross* of CHRIST is in *us*, and what the *Life bid* with the mediatorial Nature in GOD means in its Strength and Purity. They serve as Guides to others who follow on, that they may attain more Growth in the *mystic Regeneration*, that new *Temple* and new *inner Adam*, building in CHRIST, through the *overshadowing* of the *holy Spirit* in the *Israel* of GOD. They bear Witness, though cloathed in *Sackcloth*, against the numerous false Prophets, who preach up chiefly the outward Atonement, and Merits, and Cross, and Death, and Resurrection, and Ascension of CHRIST, to their blind Multitudes, and deceive them; while the real and spiritual JESUS, carrying back the fallen *Adam*

Matth. v. 4.

Matth. xix.
22.

Col. iii. 3.

Rev. xi. 3.

through the Process of the inward *Transfiguration* and *Regeneration* into the two Sanctuaries, that of *Paradise* first, and into the *third Heavens* or *holiest* Place at last, is quite forgot and despised. Among these noble *Nazarites* (who were equal to Prophets under the *Mosaic* Dispensation, and were spiritual Interpreters of their Figures), let us venture to reckon *William Law* the greatest Prophet of the Christian Church; the finest moral and spiritual Interpreter of this Age. His excellent Writings I will venture to recommend to all, who desire to know where the true Church, Temple, and Kingdom of God within us is to be found: where *Emanuel*, God in us, *Jehovah* the Word or living Light in his Essence, manifests himself by the great mysterious Union recorded at the Consecration of his Apostles, his spiritual *Levites*, in the whole 17th Chapter of St. *John*. This Commendation may cost me dear, since if this great *Light* be slain at one Blow, under the Name of a *mystic*, a Name which belongs to St. *John* and St. *Paul*, I must expect to have my Neck cut off, by the Sentence of the two literary *Judicatures*, or rather *Star Chambers*, when the next monthly Sessions on criminal mystic Authors shall arrive. I am not ashamed to profess, with *Erasmus*, that one Page of such spiritual Interpretation as *Origen*, from the Key of St. *Paul* and St. *John*, opened unto the Christian Church, is worth ten Pages of *Austin*.

Nor am I afraid, with the great *Henry More*, to speak well of the *Teutonic Theosopher*, though a hundred Civilians like *Heineccius*, or a thousand Scholars full of such Pagan Learning as *Warburton*, deride this Man endued with an *Unction* from on high, greater than any one, since the Days of the Apostles. Yet am I far from calling any Man *Rabbi*, except *Moses* and his Master JESUS CHRIST; nor will I accept Hay, Wood, and Stubble, with Pearl and fine Gold; or be blind to the Errors of Man, on Account of his Excellencies. And I think I can point out some Truths of a most glorious Nature, which have been concealed behind the Shade and Veil of *Moses*, and are now manifested in the *Face* and *Brightness* of the great *Reconciler* of all Things both in *Heaven* and *Earth* through the *Blood* of his *Cross*.

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views.

Erasm. lib. ii.
epist. 26.

Jacob Beh-
men.

Col. i. 20.

As to a further Objection from the Promise of CHRIST, that the Gates of Hell shall not prevail against his Church; this will be a vain Piece of Flattery: for though the Promise be a most undoubted and comfortable Truth, yet doth not the Christian Church expect, and Scripture declare a great Apostasy from the Faith peculiar to the *last Times*? and if divine Wisdom permitted so long a Reign of Superstition and Darknes in Popery before, what is there inconsistent in expecting the *Cloud* to gather again for a little while; why may not that *bloody Hand*, which has murdered the Saints and Prophets of the Gospel, lift itself once more, and prepare a Crown of Glory for the *noble Army* of *Martyrs*, whose Reward and Kingdom will be then so near at Hand. Matth. xvi. 18.

This is spoken upon the general Presumption of Christian Writers, that the Church of *Rome* will rise and triumph some few Years before it falls; that the two Witnesses and Prophets, meaning the true Gospel, will be slain just at the Expiration of their *Testimony*. But it appears more probable, that the greatest Part of the last Persecution will be felt within its own Bowels, by killing those of its former Members, who shall rise up as Witnesses against it; when the *Old Israel* shall be converted unto CHRIST. Rev. xi. 7.

The Spirit of Love and the Zeal of Martyrdom, as *Doddridge* justly observes, is dead: The *Jews* will revive it, while the *Horns* or crowned Heads shall fight to support the *Babel* of all Impiety, Ignorance, and Superstition, which flatters them, as much as ancient *Babylon*, and heathen *Rome* flattered their Kings and Emperors. These *Nebuchadnezzars*, in their despotic Governments built on false Religion, will heat the Furnace one seven Times more for the Children of God, who among so many People, Nations, and Languages, falling down and worshipping their golden Image, shall bear Testimony against their Gods of Gold and of Silver, of Brass and of Iron, of Wood and of Stone. But they shall also at last, like the mighty Monarch of *Babylon*, make a Decree in Favour of the Worship of the *true God*: They shall turn and hate the Whore, and make her desolate and naked, and shall eat her Flesh, and burn her with Fire. Dan. iii. 19.
Dan. v. 4.
Rev. xvii. 16.

AN ESSAY on the Number SEVEN.

But whether the *Romish* Church rise, and triumph over all Opposition, or not, we may be certain, that whatever the subtle and experienced Malice of *Satan* and his *Angels* can suggest to the human Mind; whatever the most unfeeling and remorseless Cruelty can execute, will be put in Motion by the *meek* and *holy Lambs* of the Society of *JESUS*. These are Wolves in Sheeps Cloathing, Sons of the old *Pharisees*, (who slew the Prophets, and crucified *CHRIST*), if ever such walked upon the Face of the Earth; and if any Character deserves the severest Rebukes, it is the *Pharisee* sitting in the Temple of *GOD*; it is their holy Mother Church, the holy Father, and his holy Children, of various holy Titles, even to the holy Knights. O shameless Blasphemy! who stain their Hands with Blood for the Defence of the *adorable Trinity*.

Great will be the Distress of Nations in this last Conflict: Let *Britain* take heed that it may not be given up with its idolatrous Sons and Daughters (whose God is Covetousness and the Belly of pampered Luxury,) as a Prey unto their Teeth; for how does Antichrist in Life and Manners reign throughout the Court and City, Camp and Navy, Town and Village! This Land nourishes a Generation of *Vipers, Scotch, Irish, and Engllsh Jesuits*, who would eat her Bowels through: They are numerous, and daring enough to attempt any horrible Things with which false Zeal, ever fierce for a corrupt Religion, ever cruel as Hell, can inspire the Sons of *Ignatius*, and their Herds of blind Zealots.

The Churches of *Luther* and *Calvin* abroad will be afflicted for the mutual Persecution and Intolerance of each other, to support the Gospel of fallible Men, who would at this Time be ashamed to maintain the *scholastic Dignity*, which reigned near four Centuries preceding the Reformation. The Church of *Rome* will press them on every Side by a just Retaliation, or the *Lex Talionis*, as their Offence comes within the Spirit of that Curse, He that leadeth into Captivity must go into Captivity. Do they not imitate the Beast, and set up the *Image* of it, as much as they can, by hating, reviling, and persecuting one another; so that a Man can scarce buy or sell, that is, have the common Benefit of civil and social Life, who has not the *Mark* of their Churches upon him?

him? Let the *Profelytes* of the Gate under the typical Temple, who were permitted to worship the God of *Israel*, in the Court of the *Gentiles*, bear Witness against such Dogmatists, who will scarce suffer any to live at Peace among them, unless they will worship the GOD and SAVIOUR of all Nations under the *everlasting Gospel*, Rex. xiv. 16. according as the *Decrees* and *Creeeds* of Men shall dictate.

These Systems have been lengthening from the ancient Brevity of the Creed, commonly called that of the Apostles, to the *Nicene*, the *Athanasian*, even unto the Confession of Faith of the Assembly of Divines formed after the rigid and bold Decisions of the *Synod of Dort*.

During this latter Period, the grand Prophecies of the Gospel will be fulfilling in the Face of that ungrateful and novel Infidelity, which has risen out of the Bosom of Christianity, and stole all its Light from the *Sun of Righteousness*. The Judgments of GOD will carry the *Law of Retaliation* written in their *Forehead* to the Eyes of Kingdoms, according to *Salvian's* Observation on the Government of GOD; so that every Nation like *Adonibezek* shall read their Sins in the Nature and Greatness of their Calamities. Judges i. 7.

Upon the Supposition that *Rome* may persecute three prophetic Days and an Half, that is, three Years and an Half, when the *two Witnesses* in Sackcloth are just finishing their *Testimony*; as on this Passage the general Opinion is founded, it is probable, that Rev. xi. 9. some Place will be favoured, while the Slaughter rageth, and the Priests of *Baal* and *Molock* are offering their Sacrifices of human Blood to their *dumb Idols*. But where this *Goshen* shall be, (if it be) GOD only knows: though in my Judgment, *Britain* will be the Land and City of *Refuge*: *Britain* changed in Life and Manners; reformed in Church and State; protected only by the *Hand* of GOD, and not her *Arm of Flesh*: *Britain* contented with the native Blessings Providence has bestowed on her; Blessings, as rich and manifold as ever the Land of *Canaan* was crowned with under the *Mosaic Covenant*.

I speak not to flatter this corrupt and degenerate Nation; for GOD will send such a Series of wholesome Severity, and so much rough Discipline upon this Land, which shall cure the spiritual and political Diseases of her Sons and Daughters.

As

As to the Rage, the *Fames Canina* for Commerce, which feeds the two Gulfs of national Avarice and Luxury; and which is esteemed the *summum bonum*, the ultimate Glory of civil Government, I shall venture to pronounce that two great Sources of Voluptuousness to some, and of a worldly Mindedness to others, will be dried up. The greatest Part of the Islands of *East* and *West Indies*, within no long Time, will be sunk by Earthquakes as Monuments of the divine Wrath for the most abandoned Manners of their Inhabitants, and as Pledges of *Babylon* the great, *the World*, going to give Place to the approaching Millenium.

Spirit of
Laws, B. 20.
C. 1, 2. and
Estimate of
the Manners
of the Times.

The *Canaanites* of *London* and *Amsterdam*, and other Marts of those very glorious Blessings, recorded in *Rev.* xviii. 12, 13. will know how to treat this Prediction, as the Dream of an Enthusiast, or the Child of melancholy Blood. It will give me no Concern to be looked upon in this Light by the Merchants of the EARTH, since even the Author of the Spirit of Laws allows Commerce to corrupt the Morals of a People: Can the spiritual Traffickers of *Romish* Superstitions, as *Daubuz* stiles them, do worse? It will be just to rank me among the false Prophets, who are to go out, in this *Age*, if it come not to pass before 1782. However, I hope that I shall be not angry with God for any Mistake of mine, but blame myself rather for suffering *Satan* to cast his Delusion into my Mind. Still I think I am called upon to declare again, that their Destruction is sealed, and that they have had their Warnings as well as many other Places and great Cities of *Europe*, which will fall before.

The last Objection that occurs to my Thoughts will be, whence comes it, that a Discovery, which has escaped the Eyes of so many Inquirers before, should be brought to Light at this Time? To this I answer, that it might be the Design of Providence, as the Events were at a Distance, to let these Prophecies lie in greater Obscurity: Secondly, They must be unravelled at some Time or other; and infinite Wisdom seems not to regard the Persons, who are the Instruments of taking off the *Veil*. *Lightfoot* has well distinguished between the Gifts of the HOLY SPIRIT for the *Edification* of the *Church*, and for the *Sanctification* of each individual. The Prophecies of *Balaam* were as noble and true, as those of *Daniel*:

Judas preached the same Gospel, as the beloved Disciple: The working of Miracles and the Gift of Tongues were undoubtedly bestowed on some who abused both to their greater Condemnation. Hence the Gospel has removed the specious Objections too often formed against Truth from personal Character. Numb. xxiii. & xxiv.

Let it be remembered, That I do not affirm this to be the true Key of the prophetic Numbers, but so firm is my Persuasion from the Concurrence of so many important Things, that thrice happy will they be, who are sure of finding a Place in the first Resurrection from the Kingdom of *Paradise* to the third Heavens on the seventh great Year of the World, as I am fixed in the Belief of it.

As to any Merit which may result merely from higher Knowledge in spiritual Things, one must be blinded to the Wish of *Satan*, not to see that a *Cup of cold Water* given in the Name of *Matth. x. 42.* a Disciple, that is the smallest Act and Office of Kindness or Love done from a grateful Sense of infinitely greater Love shewn to us by CHRIST, will outweigh the *Tongues of Angels* and their Knowledge, though we understood all *Mysteries*. If this, however, be the true Key, *who shall stay the Hand of GOD*, or reverse his Will and Decrees? If it be only the Council of Man, as *Gamaliel* said 1 Cor. xiii. 1, 2. on another Occasion, it will come to nought. Dan. iv. 35. Acts v. 3, 6.

But if it be otherwise, all the Signs and Calamities will go forth, which attended the Destruction of *Jerusalem*: In what Order cannot be known, as our SAVIOUR seems to have confounded them on Purpose in the whole 24th Chapter of St. *Matthew*.

Earthquakes in all Appearance are the *seven Thunders* which come between the Sounding of the *sixth*, and of the *seventh Trumpet*; and which will shake down all the great and wicked Cities of the World, one after another within this Time and the Year 1926. Rev. x. iiii.

Two Thunders seem to have fallen already, one on *Callao*, and the other on *Lisbon* and *Mequinez*. Each Thunder will exceed the preceding in Terror and Desolation: These will shew the Hand of GOD *lifted up*, and leading all Nations from the double Yoke, and out of the *House of Bondage*, for the Souls and Bodies of

Luke ii. 10.

Exod. vi. 3.

Isa. xxiv. 22.

Rev. xvi.

Mal. iv. 6.

Isa. lix. 19.

See a Note in
the Theory of
Religion by
Edmund
Law, D. D.
p. 229.

of Men: GOD will break the Iron Governments of unjust *Nimrods*, who lay heavy Burthens on the Sweat and Toil of their oppressed Subjects in *Babylon*; and the heavier Burthens shall be taken away, which a false Representation of the Gospel (which is the *glad Tidings of Salvation to all People*) weighs the Soul down in the Darknes of eternal Decrees, and of the Wrath of a God, who shall to all Eternity exercise infinite Power to torment the far, far greatest Part of his lost Children; no more a Father, no more the God of Love; no more known by his Name JEHOVAH for ever and ever.

This Chain of Darknes *Moses* will break for the many perished Sons of his *Israel*; and a greater than *Moses* will after *many Days* deliver the Prisoners of all Nations, Fathers, Mothers, Sisters, Brethren, and Children, from the *second Death*.

The seven last Vials also appear connected with the Thunders, and designed to be poured out between this *Age* of the World and the *millenial Kingdom*. None of which seem to my Judgment past, though that judicious Writer *Lowman* supposes even five of the Vials over.

They appear not of Importance sufficient to bear the *terrible Name* of Vials full of the Wrath of GOD; so that this Period will be the greatest Display of the MESSIAH'S Power, and will see the most momentous Blessings and Curses going forth together, as in *old Time*. For when *Ægypt* was struck, *Israel* was delivered; when the Vineyard of *Jerusalem* was laid waste, the *Gentiles* were planted in its Room. And now Providence appears ready to *smite all the Earth with a Curse*, that it may according to its *mysterious* Wisdom bring good out of evil, even spiritual Life to all the *Gentiles*, and to the *dry Tree* of *Abraham*; so shall they fear the Name of the Lord from the West, and his Glory from the Rising of the Sun.

Was I not conscious how little Belief such Interpretation is like to meet from the *purple Robe* in *royal* and in *ecclesiastical* Palaces, I would urge the great Necessity of reforming at this Time the *civil* and *spiritual* Kingdom of the *British Israel*. It becomes, however, no one but the Sinner and Scornor to mock these Things;

Things; and as to these last Characters, the greatest Master of human Life and Manners has marked them out to learn Wisdom Prov. xix. 29. by *Stripes*, even the severe and durable Punishments of the World to come.

Thus I have freely given what may be of some Use to the World, in exacting others to make a more careful Search after so interesting a Subject. Should this Essay occasion any Stir, or kindle up a Fire among the slumbering Embers of the *old* or *new Israel*, I shall rejoice that the *Father of Lights* has made me his Instrument.

And now may earnest *Prayers* and *Supplications* be offered up in all *Churches of the Saints*, that God may hasten the *bringing back the Captivity of the old Israel*, which is to produce so great and glorious a Work, as the Union of all Mankind made of *one Blood*, in one Bond of Love, as *Brethren*; and in the common Enjoyment of those Blessings temporal and spiritual, which the FATHER, WORD, and HOLY SPIRIT shall communicate through one *mediatorial Nature* for all the fallen Blood of *Adam*. AMEN.

F I N I S.

The History of the Number Seven
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 dium, which is our Lord Jesus Christ. Amen.



